



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

nearer East (p. 165). A high opinion is expressed of the popes in the Middle Ages; they "numbered the greatest men in the world" and "were the dominating forces in Europe" (p. 269). Not that the author indulges in undiluted panegyric. If the judgment which he passes on the papacy in the earlier Middle Ages is in the familiar tone of Catholic apologetic and may be reminiscent of the *Catholic Encyclopaedia* which he so often cites among his "Authorities", the same is not true of the later period. "It is instructive to notice how completely the sympathy of the reader must change from one side to the other in the interval between Hadrian IV. and Alexander III. and the two French popes, Urban IV. and Clement IV." (pp. 265-266; cf. p. 269). So far from regarding the thirteenth as the greatest of centuries, he feels that "judged by its fruits it is one of the most disastrous in history" (p. 161).

The desire, while remaining impartial, to find and to emphasize what is praiseworthy in the Middle Ages, which marks the account given of papal history, is manifested in the chapters on Learning and Heresy, and the Friars, the Schoolmen, and the Universities. There was much mental activity in the Middle Ages, and much unorthodox opinion persisted through the ages of faith; we are introduced to a few of the "powerful, original, and courageous thinkers" of the period; and, here and there, we are given some inkling as regards the author's own theological opinions. The account of the Medieval Church as a Disciplinary Institution is avowedly a *précis* of O. D. Watkins's *History of Penance* with additions culled from H. C. Lea. It is a masterpiece of condensation.

A volume which sympathetically and on the whole accurately traces in broad outline the development of Western Christendom through the Middle Ages deserves a welcome from students of the period even though it cannot be considered a noteworthy addition to historical literature. This book was not written for specialists, nor was it written by a specialist, in medieval history. Indeed, it is not easy to determine for whom the book was written. There are chapters which presuppose no information on the part of the reader, and there are passages for an understanding of which a considerable amount of information is necessary. Doubtless the volume will find its way to the "reserve shelves" where some of its chapters will serve a useful purpose as "outside readings". But if Dr. Foakes Jackson does not give us an adequate treatment of the history of Christianity in a period that he has not made his own, it is encouraging to have a theologian who belongs to the extreme left of the modernist school urge the importance of the study of the medieval Church.

ALFRED H. SWEET.

*A History of Pisa, Eleventh and Twelfth Centuries.* By WILLIAM HEYWOOD. (Cambridge: University Press. 1921. Pp. x, 292. \$8.00.)

DELAYED by illness and war and finally broken off by death, the *History of Pisa* must always remain a torso. To the readers of William Hey-

wood's many studies of medieval Italy this will be a cause of keen regret. Twenty and more years of concentrated and sympathetic labor directed to the youthful Tuscan and Umbrian communes qualified him to compose a picture of Pisa of which he might reasonably hope that it would take rank with his able and lively *History of Perugia*. Fate ruled otherwise, but, though incomplete, this work on Pisa, which takes the story of the city through infancy and youth, is a solid achievement showing no falling-off of mental powers. At the turning-point from consular government to the rule of the podestà the pen fell from the author's hand.

It is a hopeless undertaking to develop the story of a medieval commune merely at the hand of the scattered notices of biassed chroniclers and of the rare official documents which have reached our time. The effort, no matter how conscientiously directed, will be wasted unless it be enlivened by a plentiful draught from the well-springs of the imagination. It was this very ingredient which has favorably distinguished Heywood's work in the past and it is not absent in this last contribution. However, a certain brilliance is missing and the impression is conveyed that the author, held to earth by an excess of scholarly caution, has somehow failed to free his wings. A too uninterrupted prosaic patter is particularly evident in the central section of the books which deals with Pisa's heroic period when, in close association with Frederick Barbarossa, she won the ascendancy of Tuscany. Though the minute moves of the complicated game of imperial and communal politics are necessary to a full comprehension of the situation, we regret that their over-conscientious rehearsal could not have been more completely subdued to the broad and majestic themes which Time was hammering out upon its anvil. The author's closely documented method is better suited to the constitutional development of Pisa and this leaps from his pages with convincing clearness. It is not likely that the general forces which led to the formation of the communal type or that the specific agencies, such as the *vicecomes*, the archbishop, the *conjuratio*, which particularly shaped the young fortunes of Pisa, have been more lucidly exhibited in their interaction than in Heywood's last three chapters. An excellent achievement, too, are the chapters dealing with the relatively unexplored situation in Sardinia and Corsica and the malignant struggle for their control with the rival commune of Genoa. Although in this as well as in all the other sections the author used only printed sources, his poised judgment has greatly helped to clarify the clouded picture of the eleventh and twelfth century struggle among the powers of the Tyrrhennian sea. The peculiar bias against Florence which is a feature of all of Mr. Heywood's Tuscan studies reappears in this his swan song. Florence is the indubitable villain of the Tuscan piece. The Great War, the end of which he lived to see, intrudes into this story of passionate medieval conflict just enough to make it clear that the author clings to his satanic formula also for the modern world, with Germany cast for the rôle in which Florence won such sinister distinction in an earlier age.

FERDINAND SCHEVILL.